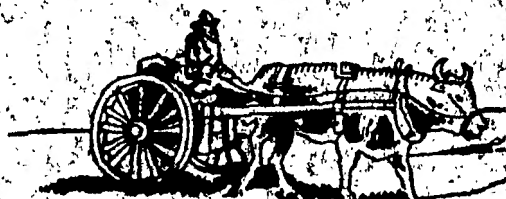


The Catholic Church in the Canadian Northwest

by

Rev. A. G. Morice O. M. I.



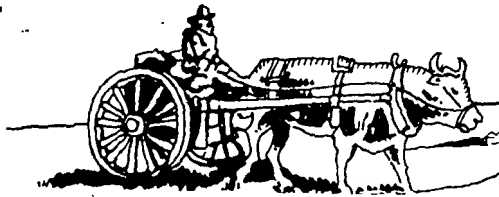
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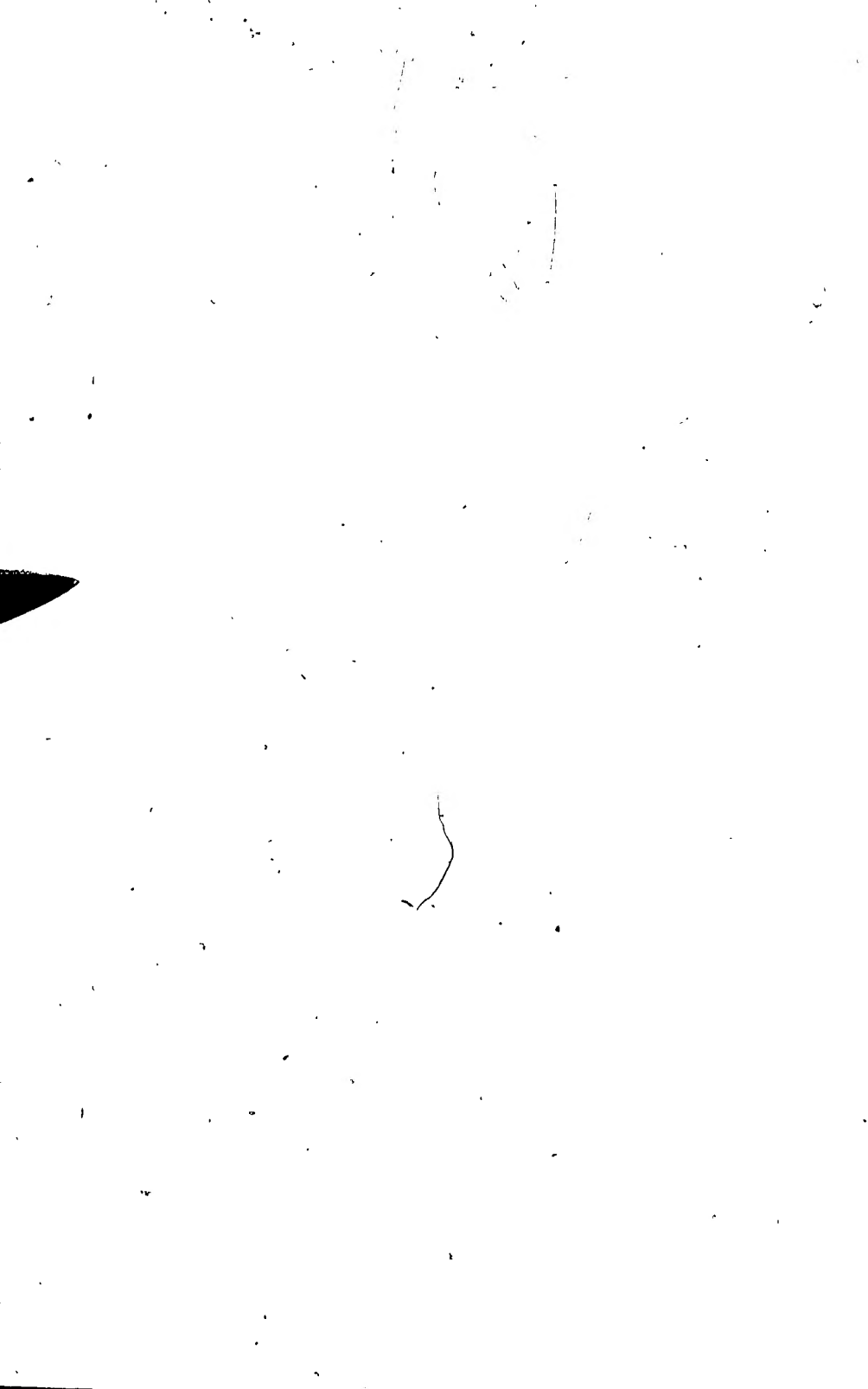
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FOREWORD

The writer of this article, Rev. A. G. Morice, O.M.I., is a veteran missionary, an accomplished linguist and is one of the most highly respected authorities on the History of Canada. His latest work "A Critical History of the Red River Insurrection," has been universally acclaimed as a distinct contribution to the literature on this subject.

Editor, Northwest Review.



THE CHURCH IN CAN. NORTHWEST

INTRODUCTORY

"When, in the course of 1910, I published the first edition of my *History of the Catholic Church in Western Canada*, one of the booksellers of Winnipeg remarked to me:

"The title of your book is wrong. It is a *History of the Roman Catholic Church* you should have called it."

"I beg your pardon, I said. There is no Roman Catholic Church."

"But is not Roman Catholic the legal name of your Church?"

"Possibly. But a nickname given by an enemy cannot affect the essence of a thing."

I then went on with some explanation for the benefit of my occasional critic. One of the earliest and most respected Doctors of the Church wrote, I said: "Christians is our name and Catholics our surname, to distinguish us from heretics." Our Church has never changed since. Saint Cyprian and Saint Augustine, of Africa, Saint Ambrose, of Milan, who proclaimed: *Ubi Petrus ibi Ecclesia*, where you have Peter, there you have the Church, did not write one line which the Church of to-day does not acknowledge and believe and teach, and if those holy men, who were the lights of their times, were to come back to earth, they would all feel at home with us. Do you think they would with other denominations?

No British Parliament has a right to change our title in a way which is at the same time ridiculous and designed to mislead. After they had suddenly repudiated the tenets of those holy Doctors, these Protestants had the cheek to claim for themselves the name of those the authority of whom

they spurned, and, with true English illogicism, they imagined that there could be different kinds of Catholics, English and Roman, and dubbed us with an appellation made of two words which are self-contradictory.

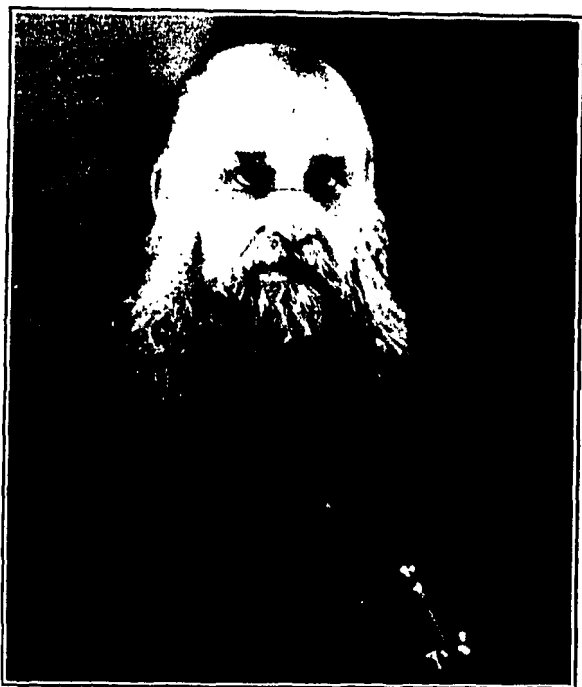
Catholic, it is well known, means universal, that which is to be found everywhere. If it is English or Roman, it could exist only in England or at Rome, therefore it could not be Catholic, or universal. Yet, in this and other countries of English speech—but only there—people cling to that misleading vocable with the self-excluding terms, and do not seem to see the preposterousness of it!

They do not see it, say I. I am wrong—to a certain extent. Some years ago, they did see it in Canadian governmental circles, and had to admit it (*Canada* 1935, p 28, note 1). In their census taking, they had so far counted as one denomination the Greek Catholics and the Greek Orthodox, opposed to one another though they are. Were they not Greeks in either case! But they now know better. Since "the former owe obedience to the Pope in matters of faith, they are included with the Roman Catholics (*sic*) for 1931."

And nothing is more appropriate. The division of Catholics should not be based on localization or geography, since such a distinction is precluded by the meaning of the word Catholic itself. But the classification into Greek and Latin is quite normal, because it corresponds to facts: two rites quite different going with identical faith and tenets under one government, that of Peter's successor. *Ubi Petrus, ibi Ecclesia!*

When you have the so-called "Roman" Catholics, where are you to place the Greek Catholics? They are not Roman, and yet they are real Catholics.

Catholics of either rite in the Canadian West are still numerically an important part of its



Rev. A. G. Morice. O.M.I.

population, in spite of the numberless heterogeneous elements which, especially in the time of Sir Wilfrid Laurier and shortly after, were allowed to inundate its immense plains. In fact, they would be by far the most important religious denomination there, were it not for a recent amalgamation which, in 1925, gathered under one head, that of the United Church, most of the Methodists and Congregationalists of Canada, as well as a large number of its Presbyterians.

At the time of the last census, in 1931, members of that new sect—since it is one, to add to the plethora of the other Protestant divisions, as

there is still a Presbyterian, a Congregationalist, etc. sects—were 596,455 as against the 502,100 Catholics within the provinces of Manitoba, Saskatchewan and Alberta, wherein the *Northwest Review* chiefly circulates. The next most populous denomination within the same territories is that of the Anglicans, who number 368,201 souls.

In view of the strenuous efforts which have been made to fill in the prairies with English and Germans, that is mostly Protestant, and Central European, or schismatic, settlers, it must be admitted that our own coreligionists have well held their own. Nay, it may well be asked whether they are not to-day as numerous even as the members of that artificial conglomerate of the United Church.

For that reason alone, a retrospect on its ethnic origin and growth would well be in order. But it is especially through its wonderful history, which is at all times blended with that of the whole country itself, that the Catholic element in Western Canada deserves at least the few pages which we are about to consecrate to it.

PRELUDE TO FOUNDATION PROPER

The first Catholic priest in the West reached that country eighty-eight years before the first Anglican missionary saw it, a hundred and eight before the first Methodist and a hundred and fifteen before the first Presbyterian ministers reached it. This was the Jesuit Father Charles Michel Mésaiger, who did indeed plant there our Church in a way, but left it to his brother in religion, Father Jean Pierre Aulneau, to water it with his blood and thus ensure good chances of life to it after the ground had been sufficiently prepared therefor.

The West was then unknown and its extent deemed much more modest in dimensions than it is in reality. It was the hereditary domain of wild hordes of nomadic aborigines called Crees, Blackfeet and Saulteux, belonging to the same Algonquin family, and the Assiniboines, or Stonies, a northern offshoot of the great Sioux stock.

To find a way through their territories to the *Mer de l'Ouest*, as the Pacific Ocean was then called, a noble Frenchman, the Sieur Pierre Gaultier de Varennes de Lavérendrye, was sent in 1732 at the head of a handful of fur traders and labourers who, in the fall of that year, established Fort Saint-Charles in a corner of the Lake of the Woods.

On an island of the same, his own son, the Chevalier Jean-Baptiste, and his chaplain, Father Aulneau de la Touche, were massacred by the Sioux on the 8th. of June, 1736. With those two noble victims fell that same night no fewer than nineteen inoffensive voyageurs.

This was a terrible blow to the explorer. But he was a Christian, a thorough Catholic. Because of that, he remained deaf to all the natives' entreaties that he allow them to draw a terrible vengeance for such an unprovoked crime. Pardon of offenses, that was the first lesson taught the Indians of the West by that worthy son of the Church.

Instead of embarking on a war of extermination, de Lavérendrye, saddened but not discouraged, resumed his explorations, accompanied this time by another Jesuit, Fr. Claude Godefroy Coquart, who was the first minister of religion to see the site of what is now Winnipeg and reside at Fort la Reine, on the Assiniboine, where now stands Portage la Prairie.

But his stay there was not of long duration, and when the chief explorer who, through two of

his sons, had discovered the Rocky Mountains in the south, had been made to yield his place to a fiery soldier, Jacques de Saint-Pierre, another priest, Fr. de la Morinié, was sent west in the summer of 1750, who remained himself but one year at Fort la Reine.

J. de Saint-Pierre did not teach the natives much more than bravery and fearlessness. But one



Fort Douglas

of his successors, Saint-Luc de la Corne, a military man though he was, pursued more pacific avocations. In fact, it is to him that the West owed its first native-born wheat which was grown at a fort that gentleman had established on the Lower Saskatchewan which bore the name of its founder.

In the interim which elapsed between the French regime (1760) and the formal setting up of the Catholic Church in the West, the Christian ways and manners of the voyageurs and of their superiors insensibly made an impression on the native population. Instead of merely using their women as a means of gratifying their passions, abandoning their children when they returned east, as

Protestant fathers would but too often do, the French Catholics, without being any too saintly, would nevertheless stick to the mothers of their progeniture, thereby giving rise to that wonderful race of Métis, or halfbreeds, of which we shall have so much to say, thus implicitly teaching the Indians respect for the family—something which was unknown among them—if not for the matrimonial tie, of which they had never heard.

Those same voyageurs would also, in many cases, constitute themselves some sort of lay missionaries, telling their wife and children of the Creator and of our duties towards Him, making them pray as they themselves did, baptizing people in danger of death, giving the dead a Christian burial, etc., so many things which, quite new to the native mind, could not but make their mark and soften down the asperities of the Indian character: in a word, religious education in the making.

Mere civilization as we now understand it was promoted by those ignorant people, the children, partly, of a superior race, now the fathers of large families, and at least one Protestant fur trader is on record as sneering at the considerate ways with which a French Catholic was treating the mother of his children—going the length of carrying himself her burden, to the disgust of aboriginal fathers of families, who always left all the hard work to the squaws.

Then came, at the junction of the Assiniboine with the Red, what is known as the Skirmish of Seven Oaks. There twenty English led by an unexperienced and rash officer, Robert Semple, the head of a colony of Scotch and Irish previously established under the auspices of a philanthropic man, Lord Selkirk under the lead of a Catholic, Miles Macdonell, fell at the hands of a

band of Métis Semple was going to stop or attack.

This disaster was the indirect cause of the formal foundation of the Western Church as such.

THE WESTERN CHURCH ESTABLISHED

The noble Scottish Lord himself saw that order and justice, together with peace, could not reign in his colony without the assistance of religion, and he obtained from Bishop Jos. Octave Plessis, of Quebec, two clergymen, Fathers Joseph Norbert Provencher and Sévère Joseph Nicolas Dumoulin, who reached the banks of the Red River on the 16th. of July, 1818, and immediately set to work, re-establishing kindness and harmony between settlers and Métis, by preaching the Gospel of the Prince of Peace.

A church, the first precursor of the present cathedral, was put up at a place they called Saint-Boniface, and another, under Fr. Dumoulin, at Pembina, which was then considered to stand within British territory. When, five years later, it was discovered that this was not the case, its incumbent returned east, while Provencher remained at Saint-Boniface continuing the good work of instructing, baptizing and marrying people, mostly the Métis, who then formed the greatest part of the native population, Catholic or not.

The other part, we have seen, was made up of Scotch and Irish farmers, the former generally Protestants, and a few French Canadians, all Catholics. These were settlers whose holdings were along the Red River, in narrow but very long strips, of land, which they cultivated with more or less primitive implements. Originally, there was also a handful of Swiss, who had come to the country as soldiers, and were never much of a success as tillers of the soil.

As to the Métis, they likewise boasted the possession of embryonic farms; but most of them

led a rather itinerant, if not nomadic, kind of a life, hunting the buffalo, then very plentiful, in large caravans, or acting as guides, canoe-men or "voyageurs" to the whites and the Hudson's Bay Company, the Lords of the country.

To return to Provencher and his companions. As no Church could be complete and self-supporting without episcopal powers, the humble priest had to allow himself to be consecrated on the 12th. of May, 1822. Apart from Fr. Dumoulin, who was to leave the following year, the new prelate had then but one priest, a Fr. Destroismaisons, whom a Fr. John Harper was soon after to join, for the 800 Catholics then in the valleys of the Red and Assiniboine north of the American boundary, most of whom were the fruits of the two former clergymen's ministrations.

Nothing dismayed by the departure of his first companion, the young Bishop went on with all kinds of good works, philanthropic and others, establishing schools at Saint-Boniface and Saint-Francis-Xavier, a new parish he had founded on the Assiniboine, and another for girls a little later (1829). As early as 1821, he had himself inaugurated what was to become the college of Saint-Boniface by teaching the classics to some boys, one of whom, Francois Bruneau, was in course of time to show himself every way worthy of the education he had received.

But the most important of his undertakings was undoubtedly the missions to the Indians, which were started in 1833 by a new priest, Fr. Georges Antoine Belcourt, an able, devoted and persevering, yet not always practical, missionary, who long laboured among the natives of what is now Manitoba. Having no experienced man to initiate him into the secrets of a successful missionary, he sometimes made the mistake of commencing by what should have been his final

step, or civilizing previous to Christianizing. Hence his failures.

Belcourt was more at home with the Métis, who simply adored him, and who, by the end of 1834, had risen against the traders, one of whom, Thomas Simpson, had assaulted and grievously wounded a member of the "new nation," as they



Father Belcourt

already liked to call themselves. They yielded to his remonstrances, after having vainly been appealed to by the Governor himself, and desisted from their pretensions, which entailed the very life of the culprit.

Another priest, who succeeded better among the Indians, was Fr. Jean-Baptiste Thibault, whom we see in the summer of 1842 operating as far as

Fort Edmonton, on the Upper Saskatchewan River. There, and farther north, he did noble work, not only among the inmates of that large establishment and their numerous children, but among the Crees and Blackfeet, little religious as they were. Little by little, and by dint of unceasing efforts, he converted not a few of them, but had to return to the valley of the Red, in which he lived most of the time.

A third promising missionary, whose labours did not extend so far, being in fact confined to what is now Manitoba, was Fr. Jean Edouard Darveau, a zealous and fearless little man, whose career was cut short by the most untimely of mishaps. He was killed on Lake Winnipegosis by Indians acting on the impulse of indirect suggestions by a native Anglican catechist of Le Pas, where the poor priest had prepared the foundation of a Mission.

THE OBLATES

But Bishop Provencher's great cross had so far been the inconstancy of some of his clergy and the great difficulty in recruiting it. Such of the priests as had stayed with him any length of time could be counted on the fingers of one hand. Hence he came to see no hope of final success save in the co-operation of some religious Order. This he received at the hands of the Oblates of Mary Immaculate (O.M.I.), whose first representative on the banks of the Red was a Frenchman by the name of Casimir Aubert who, on the 25th. of August, 1845, landed at Saint-Boniface accompanied by a youthful-looking cleric, as yet a mere novice in that Congregation, Brother, afterwards Father and later Bishop, Alexandre Antonin Taché, issued from one of the best Canadian families, who was to become the most prominent of all Western Canadians, civil as well as clerical.



Father Laflèche

After his profession and ordination, he was sent to far-off Ile-à-la-Crosse, where he became the socius of a priest, not of his Institute, the Rev. Louis Francois Richer-Laflèche, himself destined to a glorious career in the Church.

The Order of the Oblates having thereby adopted the northwestern Indian Missions, a new era set up for the desolate wastes of the North, an era rich in works of mercy as well as of heroism, which were destined to change the face of the country.

The year before, 1844, four Sisters of the Institute popularly called that of the Grey Nuns, hailing from Montreal, had come to give a helping hand to Bishop Provencher through the management of schools and hospitals, or, in the beginning, what played the part of a refuge

for the sick. The same religious were also in course of time to powerfully assist the Oblates in their distant missions among the poor natives.

Meanwhile, as a last echo of the missionary work of the secular clergy, Fr. Thibault was going on with his ministrations in the Far West. In a single trip, he baptized no fewer than five hundred native children—a record of our apostles in those wilds.

He was now dealing with a new race of aborigines, the Dénés, or Men, as they call themselves, who are divided into a great many tribes in the North, such as the Chippewayans, or Montagnais, the Slaves, the Yellow-Knives, the Dog-Ribs and the Loucheux. All of these, to a greater or smaller extent, were as attracted to our holy religion as the Crees and Blackfeet naturally kept shy of it. They were then clamouring for admission into the Church; hence the extraordinary number of baptisms to the credit of their first missionary, though these were mostly those of infants.

We have mentioned the post of Ile-à-la-Crosse attended to by Frs. Laflèche and Taché. A newcomer, Fr. Henri Faraud, was then establishing another missionary station still farther north. This was on September 8, 1849, and the new mission was situated on Lake Athabaska. Another apostle who was destined to become no less famous, without being ever elevated like Fr. Faraud to the rank of a Bishop, was a Rev. Albert Lacombe, as yet a secular priest, who was then making his appearance in the region tributary to Saint-Boniface.

The very year when the Mission of the Nativity on Lake Athabaska, was established, 1849, had seen proceedings of a very different character enlivening the usually quiet grounds of Fort Garry, as the civil capital of the country at large and of

the Red River Settlement in particular was called.

The latter was governed by a body of gentlemen known as the Council of Assiniboia, appointed by the Governor, who was the official representative of the Hudson's Bay Company, the ruler of the country. The Catholic, as well as the Protestant, Bishop did indeed belong to the Council but, in the case of the former, he could be seconded by scarcely one fellow religionist in that assembly, though the greater part of the population conformed to his creed and ordinances.

It was felt that something should be done towards getting a better representation of the people in that privileged body. An incident of a purely secular nature furnished the occasion for venting the Métis' claims in that direction.

For years and years, in virtue of their Charter, the Company had enjoyed, and very strictly enforced, the monopoly of the fur-trade. Things had gone so far that Fr. Lacombe having once been found with a bit of fur on the collar of his coat, the fur trader ascertained that it had not been bought at one of their stores. He therefore assailed with objurgations the poor clergyman, who had thought of nothing but protecting himself against the bitter cold of the West, representing to him with many exclamations the "scandal" he was giving by thus openly violating the rights of the only legitimate traders in the country.

Matters had gone very far in Red River and many a heart was smarting under the sting of such reproaches. Indeed the severity of the Company in that respect had come to so exasperate the Métis that when one of them, named William Sayer, had been arrested for a breach of the Monopoly provisions they decided to put an end to what they regarded as unreasonable pretensions.

Under a Louis Riel, better known as the Miller of the Seine, after a grist-mill he possessed on the banks of that stream, they assembled at the Court

House to the number of several hundreds, and demanded the acquittal of the prisoner, which, much against their own will, the Court had to grant.

The Métis also asked for better representation in the Council of Assiniboia. The authorities would not immediately accede to that request. To save their face they waited until 1855 when they appointed one of their leaders, that same Bruneau whom we have already seen at college, to their own privileged ranks, while two years after three more were admitted to the same. When that body was practically abolished by Riel's son, it contained no less than nine Catholics out of a total of twenty-one members.

To return to things more exclusively Catholic. The situation in Red River and environs was get-



Archbishop Taché

ting brighter and brighter, and as Bishop Provencher was now full of infirmities and unable to travel, he obtained from the Holy See the services of a coadjutor, in the person of Father Taché, who was appointed Bishop of Arath on the 24th. of June, 1850.

The pastor on the banks of the Red could now strike up his *Nunc dimittis*, and leave the diocese he had so faithfully served. His demise happened on the 6th. of June, 1853, when Bishop Taché automatically succeeded him to the see of Saint-Boniface.

BISHOP TACHE AND THE OBLATES

The diocese now comprised, apart from the parish of Saint-Boniface, which then boasted a fine stone church and a good-sized convent, that of Saint-Francis-Xavier, with a fairly large log church and a modest convent, together with the nucleus of a third centre, Saint-Charles on the Assiniboine, and the elements of a fourth, Saint-Norbert, whose population was then said to be about 900 souls.

These were as many centres of white and Métis population. To them we must add the so far unorganized Mission of Lake Manitoba; the Indian Mission of St. Anne just west of Edmonton; that of Saint-Jean-Baptiste, Ile-à-la-Crosse, and that of the Nativity, on Lake Athabaska.

Bishop Taché's reign was to be a long one—fifty-one years—and, what is still better, it was fruitful of an immense amount of good to souls, and was co-existent with the most consoling expansion for the Church herself: four dioceses, or episcopal divisions, in 1892, instead of one in 1853.

One of the first cares of the new Ordinary was to build better premises for his college in Saint-Boniface. Then, as if to show the immensity of the territory under his jurisdiction, he caused an important post to be erected at Lake la Biche, quite a distance north of Edmonton, a mission which,

lying in a fairly good agricultural region, was intended to support to a certain extent the poor stations of the Athabaska and Mackenzie districts.

At the same time, that more or less legendary figure, Fr. Lacombe, was inaugurating in the same country his famous perambulating retreats by visiting the neophytes of Lesser Slave Lake and Peace River, after which only could he commence his novitiate as an Oblate. Though born in the East, that gentleman had Indian blood in his veins, and it was always hard for him to remain stationary, much more so to stay idle.

A missionary who was to have a no less meritorious career was the Rev. Justin Vital Grandin, O.M.I., the future Apostle of the Frozen North. He was then, 1852, at Lake Athabaska, which Fr. Faraud was leaving for a post on Greater Slave Lake, still farther north. No one can in a few lines give an adequate idea of the hardships and extraordinary labours saintly Msgr. Grandin went through in the snowy wastes of the Arctic and sub-Arctic.

Thenceforth with the ever increasing number of the Oblates hailing every year from old France, there was in the Canadian North a correspondingly great activity in the Catholic Indian missions. As these lay over two thousand miles away from Msgr. Taché's see of Saint-Boniface, that prelate, in spite of his relative youth, felt the need of an assistant, who was given him in the person of Fr. Grandin, appointed Bishop of Satala on December 11, 1857.

A new missionary with a less brilliant future in store for him was then appearing on the scene of his forthcoming labours. This was Rev. Julien Moulin, O.M.I. who like all the Indian missionaries was to render good, if obscure, services to the cause of the West for the space of some sixty years, during which he never saw again the land



Bishop Grandin

of his birth, France. Such was the completeness of the sacrifice made by those sons of the eldest daughter of the Church that most of them never dreamt then of the possibility of revisiting their native country.

Father Moulin exercised his ministry in the Saskatchewan valley, and, in course of years, he was to become associated in the public mind with a place therein called Batoche and its exciting scenes. In the Far North, two apostles chiefly, Frs. Grollier and Clut, had just then to face an enemy of a new kind. The personal hostility of a few traders stationed on the Mackenzie river, was the forerunner of a host of Protestant missionaries who attempted to reap where others had sown.

This intrusion of the wolf into the fold was a

great trial for our northerners. In the south, Bishop Taché himself had a terrible cross to bear in the destruction by fire of his beautiful cathedral, which was the pride of the whole Red River Settlement, and had been sung by the American poet Whittier. The disaster, which took place on the 14th. of December, 1860, despoiled the head of the Church in the West of all his belongings and the local Mission of its archives and papers, the episcopal residence, which was contiguous to the cathedral, having shared its fate.

The prelate was then absent in the Far West, where he directed Fr. Lacombe to erect, nine miles from Fort Edmonton, a post which was to become important under the name of his own patron, saint Albert.

There, in proximity to the church, he commenced a characteristic work, by settling the Métis on land which they were to cultivate, (the missionary himself giving them the example by holding the plough), instead of running after wild buffalo, sometimes to the detriment of their morals and usefulness as good citizens. Even then it was foreseen that, at the rate it was disappearing, a time would come when that majestic game would be a thing of the past.

The Catholic Church was to do a vast amount of good in that line. Her colonizing agents, the Morins, the Gaires, the Gravels, the Giroux and the Normandeaus, all of them priests, and a few others of the laity, have contributed more than twice as much to the settling of the western immensities as paid representatives of all the other denominations put together.

Let us not leave Saint-Albert and its founder without at least mentioning its famous bridge, a real bridge which did away with the necessity of a ferry, the very first one put up in the whole West. This seemed at the time such a daring novelty to the magnates of the fur-trade, that the

Governor of the Hudson's Bay Company in America went as far as to order its destruction!

As to Bishop Grandin, Taché's devoted coadjutor, he was operating among too primitive scenes to think of bridges or roads—the first of which latter in the whole Canadian West was due to two priests, Frs. Maisonneuve and Tissot (1856). It was a wagon road which had for its object to unite Lake la Biche to Fort Pitt, and part of it had to be cut through a dense forest.

In the midst of the most extreme poverty, so great indeed that at times he had not a piece of paper to write on and was forced to use the juice of berries for ink, Msgr. Grandin was about that time for three full years at a stretch perambulating the wild North, sometimes risking his life in the horrors of howling blizzards on apparently shoreless lakes, blizzards such, as usually snatch the unwary to a snowy grave.

How could he complain? Was not such a life of perpetual fatigue and hunger and penury the apanage of all his missionaries? Frs. Séguin and Petitot, the latter a famous explorer-scientist, Grollier and Grouard, to mention but the best known, did certainly not fare any better in their frozen wastes. Fr. Grollier, for instance, the pioneer of the Arctic Circle, on the Lower Mackenzie, was asked, as he lay dying on a buffalo robe, whether anything could be done for him. He feebly answered that he fancied a potato and a little milk might tempt his debilitated stomach. But neither milk nor potatoes could be found in his poor Mission, and he passed away in the prime of life, happy in his abject destitution, because he had taken the word of God to the extremities of the world, and was going to be recompensed for it by sleeping his last sleep in the graveyard, between the two last Indians buried there.

A NEW VICARIATE-APOSTOLIC

This was at the Mission of Good-Hope, perhaps some three thousand miles north and west of Saint-Boniface, where lived Msgr. Taché, when not visiting his nearer posts. Our Lady of Good-Hope, as the northern station was known to the missionaries, far off though it was, likewise belonged to him; but how could he regularly visit such out of the way places, even through his coadjutor? This was often impossible, because, for the sake of good administration, that assistant had at times to report to his superior, and when in the south, such northern points were out of his reach.



Bishop Faraud

The Holy See was made to realize this. So the extreme northern portion of the country, namely the basins of the Athabaska and of the Mackenzie, were detached from Dr. Taché's diocese and made to form a new episcopal district, a vicariate-apostolic as such are called. The administration of this was entrusted to Fr. Faraud who, under the title of Bishop of Anémours, was to rule it wisely many long years, aided, not long after his return from his consecration trip in France, by Fr. Clut, himself

constituted auxiliary to the new Ordinary, and proclaimed Bishop of Erindal January 3, 1863.

Without being endowed with the same administrative abilities as his superior, the new prelate was zeal and devotedness themselves. He had a very long and serviceable career among the northern Indians. Meanwhile, Bishop Grandin remained coadjutor to Msgr. Taché, who would not part with him. Thenceforth he was, as to residence, hovering between Lake la Biche, Lesser Slave Lake and Saint-Albert.

Active and laborious as he was, Bishop Clut never encountered the same dangers as Msgr. Grandin, and even Fr. Lacombe had to face: lost in a blizzard in the North and almost the victim of the malice of man in the south.

Fr. Lacombe was once the guest of the Blackfeet on the western prairies when suddenly, in the night between the 4th. and 5th. of



A. Lacombe

December, 1865, his camp was assailed by a large party of Crees, and, as he was resting in the tepee of the chief, he soon became the target of scores of guns and bows.

In the midst of the bloody battle which ensued, while he was ministering to the wounded and dying, he was himself struck in the forehead by a bullet which had glanced off a stone in the ground. This put an end to the fighting, for, as soon as they had learned that Lacombe was in the midst of the Blackfeet and had just been wounded, the enemy desisted, claiming they did not know of his presence there.

Nearer the religious centre of the south, something like the dawn of a new era was arising through the increase in the sedentary population, halfbreeds and English Canadians, who were now finding their way to the valleys of the Red and Assiniboine, a condition which did not make for the general peace and contentment.

On the other hand, the natural increase of the natives of those regions was bound to proportionately multiply the numbers of religious centres therein. To new needs further duties corresponded for those in authority.

An original character, Rev. Joseph Noel Ritchot, had already come from the East in the course of 1862. He was assigned to the new parish of Saint-Norbert. On the 13th. of October, 1866, another secular priest with tastes for literature, the Rev. Georges Dugas arrived at St. Boniface, where he was to live until his return to Lower Canada, while, two years later, still another cleric, likewise a secular, Rev. Raymond Giroux, was stationed at the college pending his inauguration of a third parish, that of St. Anne des Chênes.

The days for the exclusive ministry of the Oblates among whites and reds and half castes seemed to have gone; work in the settled centres was now to be confined mostly to the secular clergy,

while religious such as the Oblates were to continue toiling in posts requiring travelling and entailing physical hardships.

A NEW ORDER OF THINGS

Events of a political complexion were still to precipitate such a change. In the meantime, things ecclesiastical and religious had assumed a good shape in the Red River colony, where those events were to break out. The original convent of St. Boniface had grown up to such an extent that its inmates had swarmed out of the first hive, and the country now counted seven such institutions, some of which had been planted in the wildest regions of the North.

The local coll ge was also flourishing under the lead of competent men, and schools had been established wherever the state of the population warranted it.

Economically, the Settlement was prosperous, save for a few periods when grasshoppers played havoc with the fields; people were generally living in affluence, and yet of late years they had begun to feel uneasy, because of the uncertainty about the future. This was due to the machinations of a handful of intriguing strangers from Ontario and other eastern parts, who wanted to implant in the West the ways, institutions and government prevailing in their own province.

To make a long story short, the Federal Government of Canada was now, under the impulsion of those scheming newcomers, to treat the population as a conquered host without any rights in their own country, and thereby precipitate a conflict which would certainly have degenerated into a bloody struggle, had it not been for the restraining influence of the Catholic clergy.

Briefly, the facts were these. Without anybody being consulted, the country had been transferred

from the Hudson's Bay Company, which possessed it in virtue of its Charter, to the newly formed Dominion of Canada, for the consideration of £300,000.

But, before the transaction had been completed and the deed of transfer signed by the Queen, the authorities of Ottawa had dispatched west as Governor a man known for his anti-Catholic propensities, the Hon. William McDougall, who, in due time, reached the American frontier with an almost complete Administration.

The legitimate Governor of the Colony which at that time had absolutely nothing to do with Canada, on which it did not in the least depend, was a Mr. William MacTavish who, being then incapacitated by illness from meeting the special circumstances, a Committee was formed by the Métis, or French halfbreeds, under the direction of Louis Riel, a son of the agitator of 1849. This Committee forbade the so-called Governor to cross the line into British territory, until some arrangement had been arrived at with Ottawa, with a view to protecting the rights of the population, both English and French.

Then, in spite of the orders he had received and of his own corresponding promises, McDougall concocted, ahead of time, a Proclamation which he made bold to palm off as coming from the Queen, and which was supposed to appoint him Governor of the Red River country.

Seeing this, the lawful Governor, MacTavish, declared his own authority at an end. Circumstances having shown the Métis that McDougall's document was spurious, they themselves stepped in, at a time when there was no longer any authority in the Colony, and, despite the opposition of the few turbulent Canadians therein, Riel who, shortly after proclaimed himself President of the Provisional Government kept himself, and his,

together with honourable English-speaking Westerners, at the head of affairs until the arrival, August 24, 1870, of a small army commanded by Col. Wolseley.

This had been dispatched not to put down Riel, as almost all English writers contend, since "troops should not be employed in forcing the sovereignty of Canada on the population,



Louis Riel

should they refuse to admit it" (Lord Granville the Governor-General of Canada). but "with a view to protect Her Majesty's subjects from the possible intrusion of roving bands of Indians by whom they are surrounded, and to give stability to the civil government which it will be your duty to

organize" (Instructions to the first real Governor of Manitoba).

Riel had long before seized Fort Garry, to make sure of his power of resistance to the unruly from the East. He now had two Conventions of the representatives of both the French and English inhabitants, and received Canadian Commissioners who persuaded him to send Delegates to Ottawa, Father Ritchot, Judge Black and a Mr. Alfred Scott, with a view of treating of the conditions under which the whole population would consent to enter the Confederation.

These terms were embodied in what we now call the Manitoba Act, which is practically the work of Riel and friends. To Catholics this is important especially in that it grants freedom of education, that is separate schools, and the official use of the French language in the Courts and the Legislature.

In the whole affair the role of the Church was distinctly of a beneficial character, and whenever her warnings were heeded, they prevented bloodshed and possible disaster—as might have been the case with regard to the execution of Thomas Scott, a turbulent character whom Riel thought he had to sacrifice for the sake of peace.

COLONIZATION WORK

The civil province of Manitoba had thus come into existence. Its ecclesiastical counterpart was organized shortly after, namely on September 22, 1871, when St. Boniface was elevated to the rank of a metropolitan see with Msgr. Taché as archbishop. Under him were Msgr. Grandin as Bishop of the newly created see of St. Albert, and, as further suffragans Msgr. Faraud, vicar apostolic of Athabaska-Mackenzie, and Msgr. D'Herbomez, vicar apostolic of British Columbia.

Consequent on the new order of things, a great influx of people, practically all English Protes-

tants, settled in Manitoba and west thereof. Not to see his own flock swamped out of all influence, if not almost of existence, in their own native country, the prelate had to promote colonization to the best of his ability. As a result, a current, all but too feeble, of friendly immigration, French for the most part, was created which had for a counterpart the erection of a few new parishes.

Saint-Mary's for the English-speaking Catholics had been commenced by the nomination of Father McCarthy as its first incumbent. Another parish, that of the Immaculate Conception, soon followed suit.

In 1872, arose that of St. Anne des Chênes, previously a simple mission, or post without a residing priest, as well as St. Agathe, on the Red River, and the following year that of Lorette, in the vicinity of St. Anne des Chênes.

The years 1873-75 were fateful ones for the Missions of the North. On the 6th. of August of the former year, a worthy but absent-minded Father Eynard, O.M.I., an ex-official of the French Government, was found drowned in L. Athabaska. In November of the following year, it was the tragic death by frost of poor Louis Dazé, a devoted layman of the St. Albert diocese, who had lost his way while in the service of the Fathers.

Finally, worse still, we have to record the gruesome demise of kind Brother Alexis, done to death and eaten up by an Iroquois companion, in the summer of 1875!

This was somewhere in the proximity, or rather within the territory, of Lake la Biche Mission. Quite south, but in about the same longitude, the Oblates were establishing under the direction of Fr. Léon Doucet, a post on the Bow river which was the embryo of present Calgary. It was an English-speaking population that was then flocking thither.

In the valley of the Red, the new settlers, of our faith were chiefly French Canadians, with a very slight mixture of French from France, and, strange to say, their immigration was due to the efforts of no less a character than our old friend, Fr. Lacombe, who was thereby showing up his wonderful versatility.

Thanks mostly to his efforts, there arose on excellent land the parishes of St. Jean-Baptiste, St. Joseph and St. Pie — to-day Letellier — which were canonically erected in the first weeks of 1877.

That same year saw the construction of the St. Boniface Hospital building. It closed with the appointment of a French Catholic, the Hon. Joseph Cauchon, as Lieut.-Governor of the province, while, of its four Crown ministers, two, Messrs. Girard and Larivière, professed the same faith, as well as Mr. Joseph Dubuc, a former schoolmate of Riel's, now the speaker of the Legislative Assembly.

Some time thereafter, and farther west, versatile Fr. Lacombe was appearing again in a new role. The territory which had been given to the powerful tribe of the Blackfeet as a reserve was being encroached upon by the authorities of the famous railway line, the Canadian Pacific, which was being constructed that same year. Hence loud complaints and warlike shouts of defiance on the part of the young braves, to appease whom their great friend, Lacombe, was appealed to as the only man able to do anything under the circumstances.

He did intervene, and, as a consequence, compensation in land was given the tribe, and the whites were allowed to go on with their work.

THE SASKATCHEWAN REBELLION

A rising less local, which could not so easily be put down, was what now goes by the name of

the Saskatchewan Rebellion. Uneasiness, sometimes fanned by those very people who were afterwards to complain of it, had been brewing for some time in the valley of the river after which that insurrection was named, where many of the Red River Métis had transferred their homes, to avoid the English immigrants who had become their persecutors in Manitoba.

The same land question as had been instrumental in starting the 1869 insurrection was now insensibly bringing about an analogous rising, this time illegitimate, because the country was under a properly constituted authority—in spite of the many excuses the Métis had to show discontent, namely the utter disregard by Ottawa of their oft-repeated complaints that the Government would not recognize or register their landed properties they had acquired in the north.

In those conjunctures, after the people had long vainly appealed for justice to the Federal authorities, they thought of Riel and his brilliant achievements on the Red; and brought him up to Batoche, on the Saskatchewan, one of the halfbreed citadels in the north.

Calm and reasonable at first, the Métis chief, who had suffered a mental derangement after the Red River troubles, (an eclipse brought about by the worry resulting from concern over a \$5,000 premium put on his head by the Ontario Government, who never had jurisdiction over him), began to show signs of the return of his malady. An initial affair at Duck Lake, in the course of which fourteen soldiers were killed by the Métis, brought matters to a climax and Riel's mind thenceforth gave way to strange ideas.

As the priests, Fr. Moulin and others, could not countenance the divagations of his disordered brain he himself rose against them, threw over-

board the authority of "the Old Roman Woman," as he now called the Catholic Church, and formed a religion of his own with some fantastic tenets, causing the apostasy of most of his followers.

A most unhappy, though indirect, result of that mental eclipse of Riel's was the shooting by Crees of a number of whites, prominent among whom were two excellent priests, Frs. Fafard and Marchand, O.M.I. at Frog Lake (April 2, 1885). Twenty-one days after, part of the Métis forces had, under a brave man called Gabriel Dumont, another engagement at Fish Creek with troops sent from the East to put down a rising which should not have been allowed to materialize. Then, after more or less desultory fighting of four days at Batoche, Middleton's forces carried the day, and Riel was captured as he was roaming at random, evidently dazed by what had happened, when he could easily have escaped to the United States as Dumont and others did.

Then followed what we cannot help considering a blot on the escutcheon of Canada. Though Riel was evidently of unsound mind, as the alienists themselves testified, he was condemned to death by half a jury, not a member of whom was of his own class, and hanged at Regina on the 16th. of November, 1885.

The state of his mind precluded the possibility of a lawful execution. One cannot therefore escape the suspicion that he was done away with out of a sectarian resentment at the way he had treated Thos. Scott in 1870, a deed for which he had already been punished by an exile of five years. The Ottawa politicians, after having caused a rebellion, were not apparently prudent enough to avoid laying the crown of martyrdom on the brows of its chief actor.

This left a feeling of bitterness in many a

heart, as was seen by the elections in Quebec, which have never since favoured the party which was responsible for Riel's execution. In Church circles the grief over that injustice had no such influence, and, four years later, even a regular Council, that of St. Boniface, was held at that place, a measure which other impending troubles rendered quite timely.

That Council lasted from the 16th. to the 24th. of July, 1889, and was attended by Bishops Taché, Grandin, Faraud, Clut, Durieu, (coadjutor to D'Herbomez, of British Columbia), and Fr. Célestin Augier, provincial of the Eastern Canadian Oblates, who replaced the vicar apostolic of British Columbia incapacitated by illness from assisting. The results were a number of wise enactments intended to further discipline and promote the welfare of the Western Church.

MANITOBA SCHOOL QUESTION

By the Manitoba Act, which corresponds to Riel's Bill of Rights of 1870, liberty of education, or separate schools, had been granted the people of the new province, thereby warding off for twenty years the action of anti-Catholic bigots in their designs on our children. In the course of 1890, after most disloyal manoeuvres, the Liberals of the country shamefully broke their most solemn pledges, and in spite of the fact that a lower authority cannot undo the work of a superior one, the provincial legislature of Manitoba did not hesitate to abolish the Catholic schools established by the Federal, or Canadian, Parliament, in conformity with one of the terms on which the country had consented to enter the Dominion.

That very circumstance of a lower body pretending to abolish the work of a higher one, to do away with one of the chief conditions of

a contract, by one of the parties only: ought, in the eyes of such as can still think for themselves, to suffice to nullify such a preposterous encroachment.

At the same time and on the same day, 19th. of March, 1890, the facultative use by the French of their language in the Courts and Legislature was also formerly discarded with as much legal right, both of which measures were vehemently opposed by Catholic members of the legislature.

All the provincial administrations had so far belonged to the Conservative party. The Liberals wishing to take their places at the helm of the province had most solemnly promised, in an



Dr. Barrett

election on which depended general success or failure, that, contrary to the public impression, they would not interfere with either the Catholic schools or the official use of French.

Their man was elected on the faith of that engagement, in a French constituency which believed in their word. We are now aware of the way this was disowned.

Catholics defended themselves the best they could. The *Northwest Review*, then under the management of a Mr. John K. Barrett, and even a William F. Luxton, editor of the *Free Press*, plainly and repeatedly showed the iniquity and injustice of such vandalism. Recourse was had to court after court only to hear, four years later, the Privy Council of London declare that Catholics had a real grievance and were warranted to seek redress therefor. This redress they sought, but with no satisfactory result. Is that what Britishers are wont to call their famous fair play?

Meanwhile other events over which no control could be had were saddening the Church of Christ on the prairies. This was, in the first place, the death, September 26, 1891, of that great pioneer of the northern Missions, Bishop Faraud. Fr. Grouard a pioneer though of a younger generation, succeeded to his title and duties, shortly after which another well-deserving priest, Fr. Albert Pascal was elevated to the episcopate and created vicar apostolic of Northern Saskatchewan with the title of Bishop of Mosynopolis, and residence at Prince Albert.

But by far the greatest loss to the Church and the country at large was that of Archbishop Taché, the suave, able and highly cultivated prelate, who had suffered so much by reason of the injustices done to Riel and the Métis, and, to a still greater extent, owing to the brutal and uncalled for wiping away of his schools, which were to him as

dear as the apple of his eyes. This last trial may be said to have finished him, and, on the 22nd. of June, 1894, he passed to his reward, respected and regretted by friends and foes alike.

Archbishop Taché was not only a great churchman, but, as an author, he ranked among the very first of his time. Apart from a learned essay on the country of his adoption and a delightful book on the early missions of the Church therein, he wrote many a pamphlet, all remarkable for their wonderful logic, on political and religious questions.

That great evidence of the famous English fair play, the Manitoba School Question, still remains to be settled. Meantime it is enough to silence any Protestant who would dream of attributing a degree of tolerance to his many religious sects. They pocket without compunction the taxes of Catholics, which they apply to their own schools, too often unfriendly to the religion of the latter and teaching slanderous history; then they levy on them other taxes for their school buildings, and thirdly, the same Catholics have to tax themselves to support the only schools their conscience will allow of. And yet those Protestants will sometimes speak of Catholic intolerance!

ARCHBISHOP LANGEVIN

Msgr. Taché's place was not an easy one to fill. It was taken by an Oblate, Fr. Adélarde Langevin, who was then in charge of the posts of his Congregation in Manitoba. He was consecrated on the 19th. of March, 1895. Five years before day for day, that great injustice of the abolition of the Catholic schools had struck dismay into the hearts of such as thought that public men should at least have a minimum of respect for pledges and formal promises. It now seemed as

if there was some moral connection between the fatidic date of the bigots' vandalism and the mission of the new archbishop.



Archbishop A. Langevin

As a matter of fact, the recovery of those schools was ever before his eyes as the goal towards which his efforts should tend. He certainly did his utmost in that direction, but without appreciable results. For the kind of compromise granted by Sir Wilfrid Laurier in 1897 satis-

fied nobody but its author—if it did, for, as a Catholic, he must have known better.

About that time, ever active and enterprising Fr. Lacombe evolved, and partly executed, a plan whereby the fate of his dear halfbreeds, many of whom were then in destitute circumstances, was to be notably improved. Having secured a large stretch of land just to the northeast of Edmonton, he settled thereon as many of them as he could. But the halfbreeds would not be saved, and his undertaking was a success only in so far as it benefitted white Catholics, who themselves formed thereon a number of flourishing parishes.

Meanwhile Lacombe's Ordinary, Bishop Grandin, was feeling the infirmities of age. A worthy priest, serious and learned, Fr. Emile Legal, O.M.I., was given him as a coadjutor, being preconized Bishop of Poglea on the 29th. of March, 1897.

That was a great epoch for foundations. Under the impulsion of bright and active Langevin, new parishes, too numerous to mention, were springing up on all sides; in the Qu'Appelle valley, the most important of the Indian schools was flourishing under the skilful guidance of Fr. Hugonard, quite a personage in the eyes of his people; and such missionaries as Fathers Gasté, Bonnard and Charlebois were, in the northern part of Manitoba, vying with one another on behalf of Dénés and Crees.

South of the territory of these tribes, which remained stationary, or decreased, as far as numbers are concerned, arose new centres of population such as St. Léon and N.D. de Lourdes, under a most remarkable Canon Regular, Dom Paul Benoit, a great religious, a true man of God, a keen philosopher and a prolific writer. Nearer St. Boniface, there were St. Pierre, founded by a striking figure, Rev. J. M. Jolys; Grande

Clairiere, the result of Rev. Mr. Gaire's first colonizing exertions, and, by their side, though generally to the west thereof, came into existence settlements of Poles and of Germans, chief among which were soon to be the parishes of Holy Ghost and of St. Joseph, in Winnipeg.

Nay, even places of the Greek Catholic rite were being formed, which were carefully fostered by the man with the universal sympathies, the Most Rev. Langevin. Thus the year 1909 witnessed the erection of the first religious edifice for the Ruthenians, as most of those Greek Catholics were called. These foreigners were then flocking to the West in very large numbers.

Three years later, another church of their rite was built in the vicinity of Mundare, not far east of Edmonton, therefore in the diocese of St. Albert, while all kinds of convents, orphanages and hospitals testified to the wonderful fecundity of both Greek and Latin branches of the Church.

Nor was this consoling efflorescence of Catholic works limited to the south. Even the barren North was attracting attention, and, on the 22nd. of July, 1901, the basins of the Mackenzie and of Yukon were constituted into a new vicariate apostolic, which was put under the care of Father Gabriel Breynat, O.M.I., consecrated Bishop of Adramyte on the 6th. of April, of the following year. The Rt. Rev. E. Grouard thenceforth was styled Vicar-Apostolic of Athabaska, which title was ultimately to be changed to that of Grouard, the name given one of his Missions by the civil government.

Those auspicious nominations were, however, soon after counterbalanced by the demise, June 3, 1903, of saintly Bishop Grandin. But such was his reputation for holiness that, in the eyes of many, that date was rather that of his birth to heaven than that of his death on earth.



Bishop Grouard

It was then that the plains of the West enriched themselves with two minor Orders, or Congregations, of missionary priests. The one, styled Congregation of the Sons of Mary, came from France to Manitoba in the course of 1903, and, after having laboured a while in the valley of the Red, crossed over to the more or less wooded expanse of what is now Central Saskatchewan, where it founded the parish of St. Hubert.

The other, called Priests of St. Mary, more commonly Fathers of Tinchebray, after the place, also in France, where it had been organized, came the following year, and its members chose as the seat of their exertions the ranch region of the Far West, where they ministered to such places as Castor, Trochu and Red Deer.

Some few years before, the large sympathies and unlimited zeal of Msgr. Langevin had called to his assistance an older and much better known Order, that of the Redemptorists, who had first appeared in the West in 1898. They then erected at the expense of a Belgian relative a beautiful

Gothic Church in Brandon, after which they established themselves in Regina and in Winnipeg.

NEW CIVIL PROVINCES

Mssgr. Grandin's See stood in what soon after became the province of Alberta, just east of which lay the vast, more or less rolling, expanses of the Saskatchewan. There a promising establishment, that of the Benedictines, had just been founded at a place called Muenster by a gentleman, Dom Bruno Doerfler, who had come all the way from Minnesota, to settle in the Canadian West with a large number of his own people.

There, aided by a newspaper of his own, he organized the nucleus of what was to be a series of country parishes, or farming centres, what the Germans in the West know under the name of colonies.

The year 1905 saw the erection of all the land west of Manitoba into the above mentioned two civil provinces, with capitals at Edmonton and Regina respectively. The framing of their constitution, for which Sir Wilfrid Laurier was responsible, occasioned as usual quite a hubbub in the ranks of anti-Catholics with regard to Catholic schools. Laurier's first draft was quite fair; unfortunately that statesman, whom some consider as having been more or less of an opportunist, deemed it proper to give way to the opposition he encountered, and had a less satisfactory version adopted by Parliament.

This gave Catholics a minimum of rights in the matter of education, minimum which perhaps helped in the development of the two new provinces. Prosperous villages and towns, like Gravelbourg and Ponteix, in the south of Saskatchewan, Morinville and Legal in Alberta, arose by

the side of larger places such as Edmonton, now a metropolis with several churches, and Ruthenian colonies, for which unfortunately priests could scarcely be found, despite appeals to the very head of their rite, the Most Rev. Andrew Szeptycki. This was a truly apostolic man, who came all the way from Lemberg, Austria, to strengthen the faith of his children lost, as it proved too often, among hosts of heretics, who deceived them whenever they could in matters of religion.

Basilian Fathers, it is true, were settled in Winnipeg, Edmonton and Mundare, while a few priests of their rite were ministering to their largest centres. But how many thousands of the Ruthenians were without a priest! Seeing that spiritual destitution, some French Canadian



Father Sabourin

priests, headed by a Rev. Adonias Sabourin, generously forsook their own rite and, crossing into Galicia, learned the language of their new flocks and got initiated into the secrets of their old liturgy, coming back full-fledged Ruthenian priests.

They ministered to these new Canadians, until an episcopal head for all of them having been created by Rome, they deemed their services no longer appreciated in high quarters.

Meanwhile Archbishop Langevin was instituting parishes right and left for the faithful of his own rite, encouraging their pastors in their arduous labours of beginners, visiting centre after centre, and applauding the efforts of those great educators, the Jesuits, who had charge of St. Boniface College since 1885.

Then came the foundation at Duck Lake of a French weekly paper, *Le Patriote de l'Ouest*, by the writer of these pages, under the lead of Fr. Charlebois, then at the head of the local Indian school, a paper which, after having received a baptism of fire, was to do such good to the cause of religion among the French of the country, just as the *Northwest Review* and other papers were doing to the English, Germans, Poles and Ukrainians, or Ruthenians.

The *Patriote* first appeared on August 22, 1910.

NEW BISHOPS

Nor was Rome behind in this race after progress on the western plains. The southern half of Saskatchewan was in 1911 raised to the rank of a diocese, that of Regina, which, on the 24th. of July of the following year, was given to the care of Msgr. Oliver E. Mathieu—the first non-Oblate prelate in western Canada—who had so far filled important posts at the Laval University of Quebec. Kindly and cultivated, Bishop Mathieu

could have nothing but friends, and his influence over people of all classes was to be enormous.

Just one year before, another promotion of an analogous nature, yet very different because of a special environment, had invested with the same powers another priest, this time a Westerner and an Oblate, the Rev. Ovide Charlebois, whose field was to be the wilds of northern Manitoba. Msgr. Charlebois was consecrated Bishop of Berenice, with his permanent seat at Le Pas, on the 20th. of November, 1910. Independently from his meritorious labours among the Indians, he was not, in spite of his natural simplicity and lack of pretensions, to leave the theatre of his toil without bequeathing to his successor quite a decent establishment. We mean the Bishop's house and cathedral, convent and schools all free of debt, in a poor country, not to mentioning a superb hospital in the hands of the Grey Nuns, of St. Hyacinthe.

Still another future Bishop, Rev. Arsène Turquetil, was at that time commencing on the barren shores of Hudson Bay, labours the results of which were to astonish those who imagined they knew the Esquimaux. These labours were too important to be passed by with a line or two. We shall further on enter into some detail concerning them.

A fourth bishop for the West came all the way from far off Austria. This was the Rt. Rev. Nicetas Budka, appointed the Ordinary of all the Ruthenian priests in Canada, with residence at Winnipeg—a most difficult post indeed, nay one which it is almost impossible to fill properly, owing to the immense distance which separates the constitutive parts of such a "diocese": over 2,500 miles from one end to the other. To-day it is estimated to contain some 300,000 souls in more

or less compact groups, dotting the country from Montreal to Edmonton — the West, especially, where their innate thriftiness has brought success to their doors, even in places where people of other nationalities find it impossible to live decently.

Bishop Budka had scarcely reached his new home when a Rev. John T. McNally, became Bishop of a new See, that of Calgary. He was the first English-speaking Bishop of the West. At that same time, a sixth episcopal prelate, who was a Westerner, the Rt. Rev. Arthur Béliveau was appointed auxiliary to the Archbishop of St. Boniface with the title of Bishop of Domitianopolis.

All of which nominations betray a corresponding activity in the ranks of the lower clergy. Meanwhile a worthy son of the Church, Judge Dubuc, was himself singled out by the King of England and knighted on the 14th. of June, 1912, as he was enjoying his retreat from the arduous duties of Chief Justice of Manitoba which he had long been performing to the satisfaction of everyone. Clear-sighted and honest to the core, his decisions had always enjoyed the respect of the public.

As if to moderate the feeling of satisfaction prompted by such a nomination, lay and clerical people alike were, the following year, horrified to hear of the death, at the hands of depraved Esquimaux, of two young French missionaries, Frs. Jean-Pierre Rouvière and Guillaume Le Roux, who, in the basin of the Coppermine, had succumbed to the bullets of their own rifle, handled by natives they had gone to convert. They were then mutilated and their vital organs eaten by the assassins.

MOURNING AND JOY

This was indeed a most shocking death, inflicted at the very dawn of what might have been brilliant careers for the two priests. Hardly less start-

led were western circles when, of a sudden, they heard of the premature demise of that sprightly prelate already the hero of many a battle against the powers of darkness, Archbishop Langevin, wounded indeed, but never conquered, as he himself proclaimed. He passed away in Montreal, on the 15th. of June, 1915.

His funeral in St. Boniface was the signal for a striking outpouring of grief. The prelate left as monuments of his prodigious activity, not only an immense stone cathedral, but a seminary building of the same material and no fewer than 81 new parishes!

On the following 7th. of December, Rome gave the West three new Archbishops, elevating to that rank the Ordinary of Regina, naming Msgr. Béliveau successor to Archbishop Langevin, and creating a special archbishopric for the benefit of Winnipeg, just across the Red from St. Boniface.

This last measure surprised somewhat; but the personality of the new titular, with the radiance of his kindly smile soon won for him the sympathy of everyone, French and English, German and Pole alike, and caused to overlook what they were tempted to deem the anomaly of two Archbishops within two miles of each other. The new prelate was the Rt. Rev. Arthur Sinnott, who had been secretary of the Apostolic Delegate at Ottawa. Born at a place called Morell, in the diocese of Charlottetown, he had been a priest fifteen years, and was then scarcely 39 years of age. He was to show himself a true father to his priests and faithful, irrespective of nationality, and a true apostle to the Indians, whom he is fond of visiting in all kinds of weather and under the most untoward circumstances.

We have noticed the astonishing number of parishes formed by Msgr. Langevin during the 25

years of his episcopate. Bishop Pascal, of Prince Albert, was soon to outdo even that so active prelate, by blessing no less than ten churches in one single pastoral visitation. It is but right to add that the prodigious success of the German colony of Muenster had much to do with that wonderful efflorescence of parochial centres.

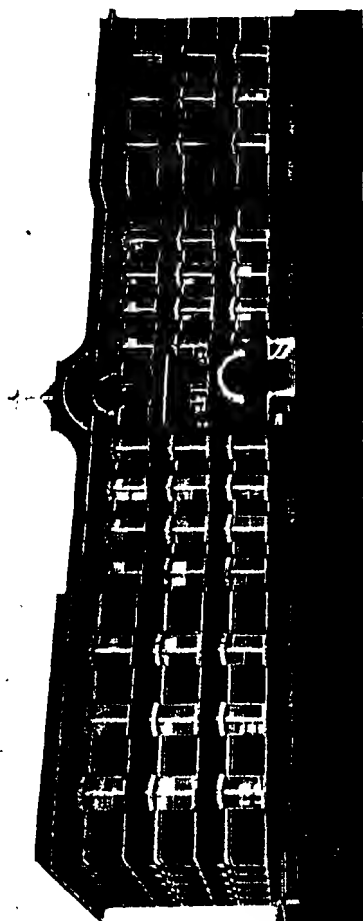
In the south, Archbishop Mathieu was shortly after (fall of 1917) laying the corner stone of a \$100,000 convent in that fast growing place, Gravelbourg, while in the west a new scholasticate for the Oblates was being opened at Edmonton (12th. of September), with Fr. Merer for its first superior.

A short time after (11 November of the same year), the Ordinary of the diocese in which stood that city, the Rt. Rev. Legal, was announcing his translation from the see of St. Albert, now abolished, to that newly created of Edmonton. Whereby it seemed thenceforth to be the policy of the Holy See to have bishoprics coincide with the seats of the civil governments. St. Albert was then, and has remained ever since, not much more than a village.

TRIALS

The Church has ever stood for education, secondary as well as primary, witness the wonderful Universities founded in the Middle Ages, of which that of Oxford is not the least. She had already the College of St. Boniface, which had done, and was continuing to do, yeoman's service to society at large. The same Jesuits who now directed it, erected near Edmonton its counterpart for the Far West, and, as early as 1918, the roll of its boarders alone counted no fewer than 99 names.

On the other hand, all over the West new par-



College of Edmonton

ishes, one for the Poles in Winnipeg, another for the Belgians in St. Boniface, some for the Germans and the Ruthenians elsewhere, attested the truly universal character of the Church of Christ in the West, nay even more than in the more homogeneous East. On the 29th. of June of the same year, disappeared forever from the diocese of Edmonton the Rev. Hippolyte Leduc, O.M.I., who had long been its vicar-general, and, at one time, had even been chosen for a bishopric. Fr. Leduc was an original, able Frenchman then 76 years old, and, paradoxical as this may seem, the fact that he had never been raised to the episcopate spoke volumes for his personal value. Msgr. Grandin, his superior, would not hear of being deprived of his services!

A secular priest, Fr. Maxime Pilon, took his place by the side of the Edmonton Ordinary. Then came, just at the close of the four year world conflict in Europe, the terrible plague of 1918, a malign form of influenza which may quite properly be likened to the black pest of ages long past, which generally appeared as the aftermath of long wars. Its virulence was extreme, and its victims were numberless, whole families being wiped out by it in some places, while corpses with nobody to bury them would often be found in deserted houses.

If we grant its memory the honours of a special mention, it is because of the sublime show of sacrifice and faithfulness to duty which it occasioned among the clergy of the West, many of whom caught it in the course of their parochial or missionary ministrations.

Prominent among those who died of it were Frs. Augustine Suffa, O.M.I., parish priest of St. Mary's, Regina, an able and big-hearted, if somewhat blunt man; Hercules L. Vachon, of the same

congregation, a gentlemanly priest remarkable for his spirit of initiative as his many surviving works testify; Jacques Liebert, F.M., a popular cleric of St. Hubert's Mission; Henry Boels, C.S.S.R., a religious who had devoted himself to the salvation of the poor Ruthenians of Yorkton and environs; J.B.E. Riou, an ex-religious who found death by the bedside of a victim of the "flu" in the remote parish of Dollard, Sask., and, in the Catholic metropolis of the West, kindly Fr. Jos. Antoine Messier, for fourteen years chaplain of St. Boniface Hospital where he fell, it may be said, facing the dread enemy he had so often victoriously defied.

All told, the implacable visitor snatched not fewer than a dozen valuable lives from the ranks of the western clergy, without counting quite a number of nuns, practically all of whom found death in the exercise of their professional duties. Yet representatives of at least four religious institutes, to speak of only St. Boniface, generously volunteered to come to their aid and the same precious collaboration had also become necessary in other places.

It was in the very wake of such distressing scenes that arose in Saskatchewan an institution which was the counterpart of those we have already seen in St. Boniface and Edmonton, that is, in Manitoba and Alberta, we mean the College of Gravelbourg, which was opened on the 10th. of December, 1918, and was, two years later, to fall into the hands of the Oblates.

This was intended chiefly for the children of the French Canadians of Saskatchewan. For those of the English-speaking parents of the same province, a similar seat of learning, confided to the Jesuits, Campion College, at Regina, was erected about the same time.

NOTABLE DEATHS

From other causes than influenza clerics in more exalted stations than those just mentioned were next struck down and had to leave forever the theatre on their activities. One of the first, all the more regretted as he was still in the prime of life, was Dom Bruno Doerfler, O.S.B., an agreeable man and able administrator who had previously been raised to the rank of an Abbot. He became a victim to the dread sickle of the inexorable reaper on the 12th. of June 1919, at the age of barely 59, and passed away esteemed by all those who knew him.

A still more regrettable death, if we are to gauge it by the station of the person affected, was that of Archbishop Legal, of Edmonton. He disappeared from the scene of this world on the 10th. of March, 1920, and his demise caused an irreparable loss to the French Canadians of his diocese. Ponderated and just to all the sections of the population, he had shown himself of a quite apostolic simplicity, which never begot disrespect.

He was to have (September 17th. of the same year) an English-speaking successor, Msgr. Henry O'Leary, who had previously been Bishop of Charlottetown, in Prince Edward Island.

Just four months after the death of Most Rev. Legal, Bishop Pascal, of Prince Albert, passed to the great majority while in France, after he had done his best to help the first steps of the *Patriote de l'Ouest*.

The son of that staunch Catholic, Judge Louis Arthur Prud'homme, at the same time a native-born Manitoban, succeeded him on the 16th. of June 1921, in the see of Prince Albert and Saskatoon. Bishop Joseph H. Prud'homme, a man with all kinds of ecclesiastical degrees, was consecrated

at St. Boniface on the following 28th. of October.

All the above mentioned deaths were notable by reason of the rank of the victims in God's hierarchy. One which struck the more dismay as it was accidental, was that of an humble priest who was stricken on October 24th., 1920, we mean that of Rev. Fr. Jean-Marie Frapsauce, O.M.I. We have chronicled the massacre by Esquimaux of Frs. Rouvière and Le Roux in the barren wilds of the Coppérmine valley, under the Arctic Circle. While stationed at Rosary Mission, a place founded to further the work interrupted by the tragedy, Fr. Frapsauce disappeared under the ice together with his dog team as he was going on a fishing expedition!

Less tragic was the demise of another priest whose departure was nevertheless more universally noted because of his special personality. Father Damase Dandurand had been the very first Canadian to become an Oblate of Mary Immaculate, and his death did not take place before April 13, 1921, at the ripe age of over 102. Fr. Dandurand was a lovely little man, very bright and kindly, who had played quite a rôle in the ecclesiastical circles of the East, having acted as vicar general of Ottawa, then Bytown, and been spoken of for the episcopate. Blessed with a wonderful memory, his reminiscences were all the more valuable as, owing to his great age, he had known people, such as Papineau and Bishop Lartigue, whose names have long been inscribed on the roll of history.

Not much more than three months elapsed when a valuable worker in the ranks of Catholic journalism passed himself to the reward he had so richly deserved. This was a Louis Hacault, native

of Belgium, who, after having successfully fought in the press of his country on behalf of the rights of God and his Church, had, in the interest of his health, migrated to Manitoba, where he had continued his journalistic labours on a smaller scale, but with as much persevering courage. His death took place on the 28th. of July, 1921.

DISASTER TO EDUCATION

Meantime the Catholics of the Greek rite were getting more and more numerous in the West, and it was becoming more than ever urgent to attend to their spiritual needs as some Protestant sects, such as the Presbyterians, were after them, sometimes going the length of playing Catholics and saying some kind of Mass to bribe them to their own denomination.

Their metropolitane, Most Rev. Szeptycki, remembered them, and, in a second visit to the Canadian plains, repeated on their behalf (summer of 1921) the good he had already done them, after which he carried his ministrations to his children of the United States, Brazil and Argentine.

One year later, on the 25th. of November, 1922, an irreparable catastrophe all the more regrettable as it seemed due to the malice of man, saddened the Latin Catholics of the West and plunged into the deepest mourning a number of honourable families. This was the total destruction by fire, in the dead of night, of the vast building of the College of St. Boniface. In the course of a few hours all was consumed. Not only was the whole edifice razed, but all the papers and documents, without counting most previous historical relics, were annihilated.

Worse than all, ten victims of the disaster,

namely one Jesuit brother and nine students, lost their lives in the ruins of the College.

The first plan was to reconstruct the building, and subscriptions therefor were even solicited. Then for the lack of a sufficient response, Msgr. Béliveau generously gave up to the Jesuits his own seminary.

New St. Boniface College



The Far North had no such buildings to become the prey of the flames. With a view to attend all the more easily to the spiritual needs of the Dog-Ribs and attempt the conversion of the refractory Esquimaux of the Frozen Sea, a post dedicated to

Our Lady of the Rosary had been put up on Great Bear Lake, in the northeast portion of that island sea, namely in Dease Bay whence intrepid Fr. Pierre Falaize was endeavoring to continue the work of the two murdered missionaries—with what degree of success he himself gives us to understand when, in the summer of 1922, he refers to six or seven natives who had been shot, whereupon a young man did to death one of the assassins, for which he was himself arrested. Then he shot his guardian while asleep and another white man, whose curiosity had been awakened by the report of his gun.

From which circumstances it is easy to gather that the Esquimaux of the northern shores were still far enough from being ready to become even mere catechumens.

In the meantime, though the premises of the College of St. Boniface were not rising from their ruins, their substitutes, those of the former Seminary, were trying to accommodate themselves to their new destination. On the feast of Saint Ignatius, July 31, 1924, Msgr. Béliveau blessed the corner stone of a large wing which the Jesuits were then constructing as an addition to the original edifice.

The said addition had been rendered possible by the generosity of the Catholics of the West and especially by a \$25,000.00 subscription received from the Government of the province of Quebec. So that, after all, then as ever, all was well that ended well.

It would indeed have been too regrettable if the dean of all the institutions of secondary education, of any denomination, in the whole West had been doomed to disappear altogether. By the end of 1924 it counted no fewer than 296 students, and

though it has suffered from the general financial depression, it has never ceased to hold its own.

And as if the Church had wanted to show that her interest in education was really universal, and not confined to the children of the higher classes of society, she was, shortly after, establishing an industrial school for the Indians of Western Ontario. This was 169 miles from Winnipeg at a place called McIntosh, in the eastern part of the diocese of St. Boniface.

This was in the oriental extremity of the territory with which these pages are concerned. Near the opposite limit of the same, at Calgary, the Bishop having been promoted to the see of Hamilton, he was replaced by a new prelate, Rt. Rev. John Thomas Kidd, a native of Athlone, Ontario, who was consecrated in Toronto on the 6th. of May, 1925. This was to show in his administration equitable dispositions which the French Canadians were to appreciate.

PILGRIMAGES

Other minor events of that same year, 1925, were the death at St. Boniface (March 1) of Sister Laurent, a Grey nun of over 92, who had resided almost 75 years at Red River, where she had known Bishop Provencher; the decoration by the French Government (Mar. 13th) of that grand pioneer of pioneers, Msgr. Grouard, who was then made a knight of the Legion of Honour, and, last but not least, the erection at Wakaw, Saskatchewan of a shrine in honour of Saint Thérèse of Lisieux, then being canonized.

This was the work of a young priest, Rev. Narcisse Burrell, who had himself experienced the power of her intercession with the Almighty. While he was as yet but an ecclesiastical student, he

had been debarred from attaining the priesthood by a disease of a nervous character. Under those sad circumstances, the young levite prayed fervently to the "Little Flower," vowing that if he ever became a priest, he would dedicate to her the very first parish which might be confided to his care.

His prayer was heard, and once ordained, he was put in charge of the very hardest place in Saskatchewan, Wakaw, which then passed for the hell of the region, because of the dissensions, strifes and sometimes worse among its parishioners: English, French, Germans, Poles and especially Hungarians. The last named had formed a parish of their own, but their church having burnt down, the whole Catholic population had become a medley of mutually hostile elements.

The new parish priest did not forget his promise. The very day of the Little Flower's canonization, the first pilgrimage in her honour in the whole of Canada took place at Wakaw (May 17th, 1925), when after innumerable confessions, and Masses said from five in the morning to the pontifical High Mass at half past ten, sermons were given in English, French, German and Hungarian—a circumstance which is in itself sufficient to tell of the crowds gathered.

At the same time, the basement of a fairly large church was commenced, which was to support an edifice worthy of the little saint and the miracles she had already started to work. Its cornerstone was blessed on the following 30th. of September.

Then, still more wonderful, a change which was quite a mystery to the old-timers came over the parish, and people set to wonder at the peace and good-will which were now reigning where disputes and enmities had previously prevailed.

These festivities were thenceforth repeated at

regular intervals. When, on the 3rd. of June, 1928, the writer attended one of them, fifteen priests from all parts were there, together with seven or eight thousand pilgrims in 1930 autos and other vehicles, while, in a spirit of penance reminiscent of the ages of faith, a Frenchman had travelled fifty miles on foot.

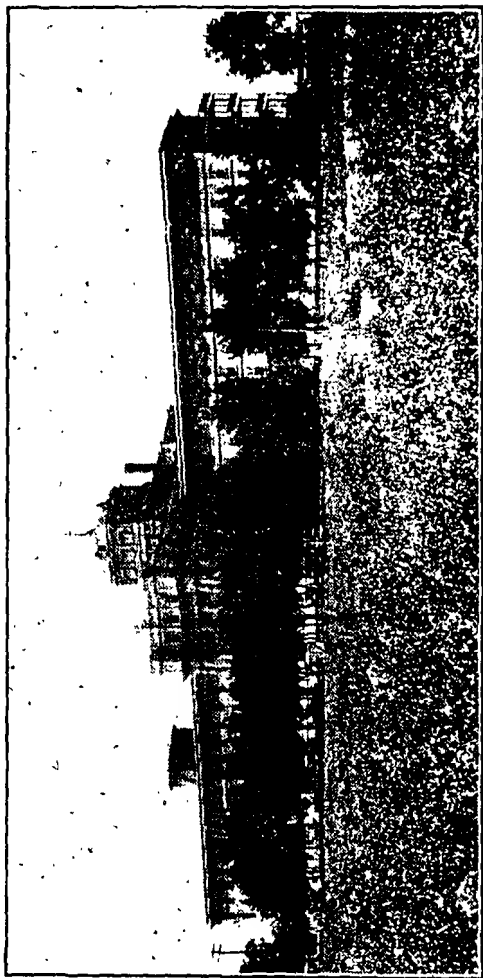
Not long afterwards, Fr. Burrell's example was emulated in the south of the same province, by a Rev. J. A. Ménard. The name of his parish was even changed to Lisieux, and put under the protection of Saint Thérèse of the Infant Jesus. Thenceforth it became itself a rendezvous for numerous pilgrims.

To jump from the extreme south to the farthest north, the Oblates were still, in 1925, establishing a Mission for the Esquimaux at a place called Aklavik, and, miracle of Catholic devotedness, some Grey nuns settled there in the very beginning by the side of perhaps fifteen whites, traders and members of the Mounted Police. The aborigines were there and in the region to the number of 300 to 350.

That Mission is picturesquely situated on an island of the Mackenzie delta, by 68 degrees, that is well within the Arctic Circle. Hence the great severity of the climate: eight long winter months—and the length of some days and nights; (no sun from November 24 to January 4), with a correspondingly long day May 24 to July 14 without any night.)

The Esquimaux of those quarters had been evangelized by Oblate Fathers from time to time since 1870, but without success. The gain of just one of them is quite a conquest!

That Mission commenced under favourable auspices; other similar posts, indeed the very oldest of them all, that of Ile-à-la-Crosse, was not then faring so well. On February 19, 1926, its Indian school under the Grey Nuns of Mont



St. Boniface Hospital

real became the prey of flames. On the 19th. of June of the following year, the Mission of Portage-la-Loche in about the same region, shared its fate, which was likewise the lot of Beauval, Saskatchewan: all of which three establishments were situated in the vicariate of Bishop Charlebois.

We have now to chronicle the death, at Edmonton, of a pioneer of the Far West, Fr. Christopher Tessier, O.M.I., who was chiefly remarkable for the length of time he had remained without seeing his native land, Lorraine: no less than sixty-two years. Such heroes had indeed given themselves entirely to their work! Fr. Tessier passed away on the 16th. of April, 1926.

Finally we shall mention the enlargement of the Hospital building, at St. Boniface. This had so far a capacity of three hundred beds; in 1928, its premises assumed the proportions of a monument, with room for at least five hundred patients. The new premises of St. Boniface Hospital were completed by the opening of 1928.

Before we close this section devoted to pilgrimages, we might remark on a shrine to the Blessed Canadian Martyrs which was made up, at the same place, of what had been the kitchen of the former College. This was inaugurated as a place of worship on March 7th. of the following year, and it has ever since received many a devout visitor.

We must also mention in this connection the pilgrimage of St. Laurent, Saskatchewan, where Our Lady of Lourdes had, for at least ten years, been yearly invoked by heterogeneous crowds, such as can be found only in our western provinces. This and the other hallowed spots are redolent of more than common religious sense: pilgrimages mark a higher stage, that of piety, in the history of the Catholic Church.

Lastly, we may, anticipating on the course of

events, chronicle the erection, in the Belgian parish of St. Boniface, of a monumental Lourdes grotto which, from the beginning, gave birth to a constant stream of worshippers—not occasional concourses, as in most other places of pilgrimage. In charge of that parish since 1928, the Capuchin Fathers have of late enlivened the echoes of the little Seine river with the acclamations of torch-light processions singing with all their might the praises of the Virgin.

WITH THE NORTHEASTERN ESQUIMAUX

What a contrast between those peaceful gatherings of people animated by brotherly love, in spite of their so different ethnic origins, and pervaded by a sense of their duties to their Creator, on the one hand, and, on the other, those wild aborigines untouched by the action of the representative of God—degraded beings who, even when members of the same tribe could scarcely meet without quarrelling and falling into interne-cine strife, savages whose morals were of a canine character and who would rather suicide than undergo serious pain!

The Indians had, by that time, almost all yielded to the influence of the Gospel; there remained the Esquimaux, those terrible Esquimaux who had so far shown themselves proof against all the blandishments of Christian ingenuity and zeal. Even they, however, were nearing salvation, at least those of the northeastern coast of Canada, whose territory lies within the limits assigned to this historical review.

The conversion was so remarkable, indeed, so miraculous, that, instead of giving piecemeal the account of the steps which led to it, we have deemed it better to wait until we could relate them in one single division of our essay.

Of the man who was to be the instrument of

"God in that wonderful conversion, the Rev. Arsène Turquetil, O.M.I., we have already had a glimpse. He had scarcely been stationed at Reindeer Lake Mission when he had tried to get in contact with the portion of the race that lived along Hudson Bay.

That was in 1901. Five years later, he succeeded in finding a group of them after a long and most arduous journey, and, abandoned by his Indian guides who feared the fierce inhabitants of snow houses, he managed to live five months with them, sometimes exposed to the greatest dangers.

In 1911, the devoted priest founded, in company with a Fr. Armand Le Blanc, his first Mission at a place on the bay called Chesterfield Inlet, and, in spite of the most persevering efforts, he received, for four long years, nothing but ridicule and mockery from his would-be parishioners. Not one conversion, not one christening, even of an infant!

Worse than that, the few whites in the vicinity, fur-traders and policemen, were secretly abetting that hostility, declaring that the missionary was a crank, a fool who had had to leave his native country because of his strange ideas.

Things went so far that Turquetil's companion, an able and naturally jolly man, became mentally affected by the uselessness of their ministrations, and had to seek a place of rest to relieve himself from the strain.

Yet Turquetil never flinched, never gave way to discouragement. He did not know it; but the hour of mercy had at last struck.

Having one day received a few pinches of dust from under the coffin of little Sister Thérèse of the Infant Jesus he, with a brother, deposited unawares a few grains of it on the heads of four Esquimaux, as they were being shown pictures. The following Sunday they all came to Mass, and

so surprised was the priest that he suspected them of wanting to scoff and mock, as usual.

But they assured him that such was not the case. They had come to realize that they had been bad and, to avoid the flames of hell, they were determined to become Christians! And so sincere were they that, for nine full months thereafter, they daily came to lessons in catechism, all the time watching over their conduct, and ended by being baptized, the first-fruits of their race, on the second of July, 1917, by their pastor who could not cease exulting at the power of the Little Flower.

Other conversions soon followed, though never in large numbers; for experience has taught that, unlike too many Indians, who more or less partake



Bishop Turquetil

of the nature of old children, the Esquimaux, once converted, remain faithful to their vows, and will not enter into engagements which they feel unable to keep.

If these pages were not a mere résumé of a regular historical account, many instances of that manliness, fortitude and perseverance could be adduced. We might also give most wonderful examples of Saint Thérèse's protection and evident action among her servants in Hudson Bay, which the character of these pages will preclude.

Suffice it to say that where Fr. Turquetil commenced his work, Chesterfield Inlet, there is not now one pagan aborigine. All the Esquimaux of that place and vicinity are Christians, and good Christians, too.

That missionary went on with his work and, having been, on July 15, 1925, elevated to the rank of prefect-apostolic of Hudson Bay, now constituted into a separate ecclesiastical district, he started on a process of organization which revealed him in a new role.

A Mission had been established the previous year at a place called Esquimaux Point. Another was put up in 1926 on Southampton Island; a third at Baker Lake the following year, and a fourth, the farthest north in the world, at Pond Inlet, in 1929. This last lies by 72 degrees 40 and, in mid-winter, one of its days lasts 92 of our days and nights, with, of course, a correspondingly long day in mid-summer.

There, and in the other missionary stations, seal and walrus meat is the staple food, with occasional venison, while at Pond Inlet a whale-like cetacean, the narwhal, furnishes the gourmet not with its flesh, but with its skin, three-quarters of an inch thick.

SOUTH TO NORTH

To return south, Ruthenians were always to be seen in large numbers at St. Laurent's pilgrimage. Just then they may have been dubbed orphans, for their Bishop, the Rt. Rev. Budka, had resigned in August, 1927. On May 20, 1929, he was given a successor in the person of a Basilian named Basil Ladyka then superior of the monastery of his Order at Edmonton. Born in Ukrania, he had made his ecclesiastical studies at Montreal, where he had acquired a thorough knowledge of English and French. He was consecrated at Edmonton titular Bishop of Abydo the following July 14.

There were then changes also in the Latin branch of the Church. Both Msgr. Grouard and his auxiliary, Msgr. Joussard, himself well advanced in years, having likewise resigned from their offices, Rev. Joseph Guy, O.M.I., was chosen to become vicar-apostolic of Grouard, under the honorary title of Bishop of Zerta, and was consecrated at Ottawa on the 1st of May, 1929. The former Ordinary of the vicariate was thereafter raised to the archiepiscopal see of Egina.

A third mutation in the personnel of the western hierarchy was caused by the death of Msgr. Mathieu, of Regina, who had passed away on the 26th. of October, 1929. Msgr. James Charles McGuigan, previously vicar-general of Edmonton, succeeded him on January 17 of the following year.

As to the missions, they were not themselves without their vicissitudes. In the first place, after so many such institutions had been visited by fire, the Indian school of Cross Lake, northern Manitoba, was itself losing its premises, of solid stone though they were, through a conflagration which sad to relate, made at the same time no less than thirteen victims, namely the Superior of the institution herself and twelve native children. After

three fires already chronicled which afflicted the vicariate of Msgr. Charlebois, it might have been thought that some experience of those disasters should have served to prevent their recurrence; but we must not forget that we have here to do with Indian children, and Indians have never been conspicuous for forethought and prudence.

Furthermore something even worse, ill-will and malice, was at times at the bottom of such disasters. Witness the beautiful church of Camperville, also in Northern Manitoba, which became the prey of the flames on October 7th of the same year, namely 1930, as the Cross Lake school (25 February), and also the hospital of Fort Simpson, on the Mackenzie, (3 June). A native was, it is said, responsible for the destruction of the sacred edifice.

In the case of the fire which destroyed the school of Cross Lake Mission, such arson was so certain that, after due legal enquiry, two young men were found guilty of the crime, and condemned to the penitentiary, one, the actual incendiary, for life, and his helper for three years.

To pass to a less grim subject, we will now register the nomination (3 July, 1930) to the new see of Gravelbourg, Southern Saskatchewan, of that small man who was a great educator, lecturer, preacher and writer, the Rev. J. M. Rodrigue Villeneuve, O.M.I. Formerly superior of the Ottawa scholasticate, to-day Cardinal Archbishop of Quebec, he was consecrated on Sept. 11, 1930.

A role which ever remains the title envied apanage of his race, is that of the poor Indian. if not Esquimaux, missionary. Bishop Breynat, head of the Mackenzie vicariate had turned his attention to the Esquimaux of the northern end of the American continent. We have already seen him establishing a Mission at Aklavik, quite a while after Fr. Turquetil had founded his posts on Hud-

son Bay. But those aborigines' territory, generally a mere slip of frozen waste without the least vegetation as far as width is concerned, is very long, and the good prelate ambitioned to put up similar stations east of that place, which now boasted a hospital under the Grey Nuns of Montreal.

With that end in view, he bought an old schooner to convey fuel and building material to the localities he would choose for such establishments. Accompanied by two priests and a lay brother, he left, late in 1928 with his old tub; but the sea soon became ugly, the aged craft started to crack and leak ominously until, half-way to their destination, which was the mouth of the Coppermine, the crew decided that further progress was for the moment impossible, and landed for safety in a small bay called Lettie Harbour.

This storm and landing proved to be providential. Not only did the missionary party soon learn of several shipwrecks in the vicinity, but they were not long in ascertaining that comparatively large numbers of Esquimaux were living there. So that they put up in that bay the missionary station house they had destined to the Coppermine.

In this connection, a detail will illustrate the straits into which may be plunged such as dare venture into those wilds. Fr. Binamé, one of the Bishop's companions, having, while trudging on through the ice and floes, hurt one of his feet, had to be operated on. Armed with a dagger Fr. Fallaize, aided by the brother, did what he could, with a view to prevent gangrene setting in. Then, after a terribly long journey, the patient reached Edmonton, where the surgeon completed the work left undone by the carving knife of the Far North.

Such hardships undergone for the love of God and the salvation of souls could not go unrewarded. Hence, despite their contact with fanatical Protestants, some twenty-one Esquimaux of Let-

tie Harbour finally embraced Catholicism, while about fifteen were following suit in the Coppermine valley. At the former place reigned Fr. Fallaize, assisted by young Fr. Delalande.

The powers of darkness could not see such consoling beginnings without opposition. Their



Bishop Ladyka

representative, the medicine-man, or priest of the devil, twice attempted to kill their first convert, while he went so far as to threaten the lives of the missionaries themselves.

But God watched over them and the former

was even then appointed Bishop of Thmuis and coadjutor to Msgr. Breynat. This was on July 8, 1931, and the elect of Rome was to be consecrated in his own wilderness of the North, that is at Fort Resolution, on the following 13th. of September.

RELIGIOUS AND SECULAR EDUCATION

In Saskatchewan, it was not medicine-men, or sorcerers, who were then opposing the Church of Christ and her ministers. It was a well-read man, who should have known better, but who, yielding to his Protestant prejudices, was doing his best to hurt the Catholic schools—which he was in a position to do, being the Premier of this province.

All the better to succeed, he started by causing everything of a denominational, or religious, nature to disappear from the schools and their precincts: no crucifix in the class-room, no religious costume, even of Sisters, no more any Catholic holidays observed by the pupils, etc.

The name of the great man, responsible for such petty persecution deserves to pass to posterity. He was fanatic—the late Premier of Sask.—J. P. M. Anderson.

Westerners did ~~not~~ fail to protest against such malignant meanness as that of legislating on the dress of teachers, and threatening with heavy fines the violation of such ridiculous enactments. A first Congress held in Saskatoon, March 26, 27, 1930, paved the way for a more important one, which took place at Regina the following July. This brought together over 600 delegates from all parts of the province. And, as God alone is eternal, the author of that preposterous legislation was, at the following elections, defeated together with, a thing scarcely credible, all the members of his political party, the Conservatives, who had so far enjoyed a great majority.

In the capital of Manitoba, Archbishop Sinnott

had, in the course of 1926, charged the Oblates of the German-Canadian province to organize a high school and college, which was inaugurated by a Father Simon. Pending the means of acquiring a better site, this was started in the northern half of Winnipeg, in a building scarcely fit for that destination.

On the other hand, the financial depression, which now commenced to be felt, preventing the Oblates from purchasing better quarters for their institution, they had to hand it over to the Archbishop, who then entrusted it to secular priests under Dr. C. B. Collins, of Providence, R.I.

The Archbishop having next learned that the beautiful buildings and large grounds, in the heart of the city, of Manitoba College belonging to the Presbyterians were for sale, he hastened to buy them (August 18, 1931) and transferred thereto St. Paul's College—as the former Oblate institution was called, after a Fr. Paul Hilland, O.M.I. Then thanks particularly to Mr. Pat Shea, a hall of generous dimensions was built with a view to complete the premises of the college.

Finally, the diocesan priests who were conducting it were replaced by Jesuits, whereby the institution was placed on a footing of steadiness and continuity in its direction which could not but work for success.

On the other side of the river, the Grey Nuns, who already possessed the magnificent hospital of St. Boniface were just then erecting at St. Vital, six miles away therefrom, a group of grand buildings, to receive and nurse tuberculous patients. This was opened on September 29, 1931.

A few months before the far Northwest had been afflicted by the demise of a most able man, a prelate who was endowed with multifarious gifts: aptitudes for languages, literature, painting and even, it is said, medicine—above all, a most devout

ed missionary whose long life had been one of sacrifice for the welfare of the lowly.

This was Archbishop Grouard, the patriarch of the northern Missions, who departed this life on March 7th. of 1931, at the place called after him. He was fully 91 years of age, of which he had spent no fewer than 69 among the aborigines of Canada. He left a number of valuable writings, amongst which was a volume of reminiscences on some years of his missions among the Indians.

Less than a year later, Msgr. Célestin Jousard, O.M.I., a worthy Bishop who had acted as auxiliary to him, passed to his reward in the Peace River district, where he had laboured so hard, content most of the time with the occupations of a mere missionary priest.

After which Rt. Rev. Msgr. Villeneuve having been promoted to the ancient see of Quebec, Rev. Louis Arthur Joseph Mélançon, from Three Rivers, was appointed to succeed him as Bishop of Gravelbourg on November 29, 1932, and consecrated on February 22nd. of the following year, while a Rev. Peter Joseph Monahan had been named Ordinary of Calgary (11 June, 1932), in succession to the titular of that see, who had been called to a higher station.

LAST EVENTS

Let us now revert to the frozen coast of Hudson Bay, the special field of that enterprising missionary, Fr. now Msgr., Turquetil prefect-apostolic of the region. Without causing the hardships of his life and of that of his devoted co-operators, Frs. Prime Girard, Emmanuel Duplain, Lionel Ducharme, Armand Clabaut and others, to diminish in the least, a circumstance, the advent of a railway line at Churchill, in the south of the prefecture, had caused him to transfer the chief seat of

his operations from Chesterfield Inlet to that place (1930).

On the eve of founding another station, at a point called Repulse Bay (1932), the former was rewarded for his apostolic labours by being created Bishop of Ptolemais and vicar-apostolic of Hudson Bay. His nomination was dated December 15, 1931, and he was consecrated at Montreal on February 23rd, 1932.

The year before his consecration, he had shown the extent of his spirit of initiative by establishing an Esquimaux hospital on the wastes of Chesterfield, and the year after, 1933, he canonically raised to the rank of a regular Mission a point close to the Igloodik Islands, where sacrifice personified, that is Fr. Etienne Bazin, was living, happy and contented, in the most abject destitution, after he had been tried by a fire which had despoiled him of all his belongings, food, books and even church, if we may so call the hovel in which he had been saying Mass.

It would be hard to exaggerate the good done the Esquimaux race by Bishop Turquetil and his missionaries. We might almost say that they saved its eastern portion from ultimate extinction. Security being now assured, people can marry wherever they want; hence no more rachitic progeniture due to intermarriage of related partners; and sterility is, for the same reason, also greatly diminished; the destruction of girls at birth is now a thing of the past, and young men will soon be able to find a wife—in places there are still twenty young unmarried men against one nubile girl. Husbands are no longer killed for the possession of their partner; suicides of the sick, formerly so common, are now almost unknown; the old superstitions no longer occasion deaths by starvation, etc.



Two Esquimaux Ladies

Such are some of the boons conferred by the Church on the poor Esquimaux. Even the non-Christian philanthropist should not, it seems, fail to appreciate such beneficial action.

Meantime, to the southwest of Hudson Bay, Archbishop Béliveau had been, for quite a time, incapacitated for work. As there was no prospect of any improvement, in his condition,

he was granted a coadjutor; nay more, a prelate who would replace him in the functions inherent to the head of a diocese including its government, without enjoying a right to the title of the same.

This was a Sulpician priest, Emile Yelle, who as yet but forty years of age, had nevertheless filled quite responsible positions and was soon to give proofs of his administrative capacities. Appointed titular Archbishop of Arcadiopolis on the 21st. of July, 1933, he was consecrated at Montreal two months later day for day.

Another Ordinary, that of the vicariate of Keewatin, Msgr. Charlebois, was likewise given a coadjutor in the person of his own nephew, Fr. Martin Lajeunesse, who had already made his mark as a missionary in the central part of Manitoba (April 25, 1933). His uncle did not long survive his promotion, but passed away, full of years and merits, on the 20th. of the following November.

It now remains with us merely to mention a crisis in the Catholic schools of Winnipeg due to the financial depression prevalent everywhere; in the West as well as in the East. This crisis almost brought about an eclipse in the life of the parochial seats of learning; but the Catholics themselves stoutly stood up for their uninterrupted continuation, ready to make all the sacrifices consequent on the sectarian assaults on them.

We shall end by registering the creation (June 9, 1933), of the diocese of Saskatoon as a separate entity from that of Prince Albert. To the former the Rev. Gerald C. Murray, C.S.S.R. previously Bishop of Victoria, British Columbia, was appointed, taking possession of his new see on the 18th. of April, 1934.

We shall mention too the demise of a kind

and gentlemanly religious, who had filled important roles, including that of superior, in the Trappist monastery established at St. Norbert in the course of 1892, thanks, especially to the munificence of Msgr. Ritchot the head of that parish, and of a French monk who had been a nobleman in the world.

Father Louis, such was his name in religion, had himself been known as the Count of Bourmont, and as such, he was the grandson of the Admiral who, in 1830, took Algiers for the French. After forty-two years passed in the silence of his retreat by the shore of the Red, he passed to his reward on January 12, 1935.

Five months later, he was followed to the grave by Msgr. Alphonse Cherrier, prothonotary apostolic, who had passed the greatest part of his life as parish priest of the Immaculate Conception church, taking at the same time the greatest interest in educational matters and points of social welfare. He had long been one of the chief officers of the Manitoba University, and was the possessor of the honorary degree of Doctor of Laws.

CONCLUSIONS

From the foregoing pages we are warranted to deduce the following corollaries:

The Catholic Church in the West and North of Canada has the privilege of priority in presence and action in many places and branches of human activities, priority which should entitle her to respect for her rights as "first occupant."

She has ever been against the shedding of blood and for the pardon of offenses, even when the former might have seemed to be legitimate. Witness the conduct of de Lavérendrye in 1736 and, to speak of contemporary times, that of the vicar-apostolic of the Mackenzie, who asked for the lives of the murderers of his two Esquimaux missionaries.

The same horror of bloodshed was evident on her part during the Red River trouble of 1869-70.

She likewise declared herself for legality and order in the rising in Saskatchewan.

Furthermore by persuading the Métis to overlook what they had suffered at the hands of the incoming Canadians and to side with the civil authorities, abstaining from abetting the Fenians in 1871, she gave a triple example of Christian forbearance: pardon of offenses, loyalty to the Crown and opposition to revolt.

On the other hand, at least six of her priests within the same territory shed their own blood at the hands of aborigines. It might well be asked: How many similar cases do we find in the history of other denominations working in the West and North?

The Catholic Church there taught consideration for women among the natives, as well as respect for the laws of civilization.

She constantly strove to enforce sobriety especially, in half-caste society.

Her ministers taught the natives agriculture, made the first real road of the West, the first bridge and grist-mill in the North, as well as steamboats and saw-mills there.

Those same missionaries were examples of the greatest spirit of sacrifice: fare of the very poorest, long periods of forced fasting (as when Fr. Turquetil and so many others were starving), travelling in all kinds of weather, storms, or blizzards lack of comfort so that Protestant explorers cannot help contrasting their condition with that of their own ministers.

The former likewise made themselves famous by their devotedness towards the poor and afflicted, as when, in 1872, they repeatedly visited and

nursed the western Indians stricken with small-pox, at a time when non-Catholic missionaries were refusing to do the same, because of their regard for the claims of their own families.

They preached chastity not only in words and precept, but by dying for its sake (Brother Alexis, 1875.)

They cultivated a taste for labour and exertion of a physical kind, by ploughing, seeding, harrowing and harvesting (as even some Bishops Provencher, Clut, etc., did), sawing boards (Fr. Husson and many other mid-north missionaries in Orders), turning works of art (Fr. Belcourt), painting and decorating (Grouard, Petitot, Ducot, Maillard, etc.), promoting the weaving industry (Provencher), practising the art of printing (Bishops Faraud and Grouard), chopping wood in the forest (Bishop Grandin and almost all the other missionaries).

Some of them showed themselves skilful cartographers (Petitot), ethnologists (Petitot, Legal, Végreville), linguists (the same, as well as Frs. Turquetil and practically all the missionaries to the natives).

Even in the to-day so important industry of book or paper publishing proper to generally older countries, the Catholic Church has not been remiss or backwards. She has established publishing houses in Winnipeg, St. Boniface, Prince Albert, Edmonton and Muenster. In those different places she publishes at least seven French newspapers and other periodicals, three English, two German, one Polish, one Ukrainian and one Cree papers.

As to education she has put up and maintains no less than six full-fledged colleges in the West, of which half are French, the others English, and quite a number of high schools (six in the sole diocese of Calgary) and academies for young la-

dies, with a very large number of parochial schools.

But it is especially in works of charity that the Church excels, in the Canadian West as everywhere else. By actual count she possesses there at least 60 hospitals and 10 orphanages, without counting a number of refuges for the old and infirm, while others are for fallen women, as well as hostels, or places for the protection and assistance of young girls and ladies. Whereby we will see that the Catholic Church in the West and North is indeed in close union and resemblance with "God (who) is charity" (1 *Joan.*, IV, 16).

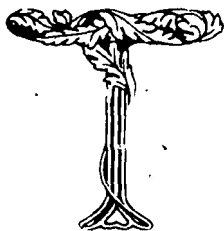




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